corruptible arid immortal; because they supposed that there was no other matter, which, existing without this world, and making inroads upon it, could disunite the parts of it, or disorder its com-pages. Which, if there were, the life and understanding of this Stoical God, or great mundane animal, as well as that of other animals in like cases, must needs vanish into nothing. Thus, from the principles of Corporealism itself, it plainly follows, that there can be no corporeal Deity, because the Deity is supposed to be *ayiw^rw teal* av<aA£ %oi>, a thing that was never made, and is essentially undestroyable, which are the privileges and properties of nothing but senseless matter.

x. In the next place, the Atheists undertake *m*ore effectually to confute that corporeal God of the Stoics and others, from the principles of the Atornical philosophy, in this manner. All corporeal Theists, who assert, that an understanding nature or mind, residing in the matter of the whole universe, was the first original 0f the mundane system, and did intellectually frame it, betray no small ignorance of philosophy and the nature of body, m supposing real qualities, besides magnitude, figure, site, and motion, as simple and primitive things, to belong to it; and that there was such a quality or faculty of understanding io the matter of the whole universe, co-eteraal with the same, that was an original thing uncompounded and underived from any thing else. Novt,-te suppose such original qualities and powers, which are really distinct from the substance of extended matter and its modifications, of divisibility, figure, site, and motion, is really to suppose-so many distinct substances, which, therefore, must need* be